priest have the same time, then R. Hanina and R. Joshua would be saying the same thing? From this you must conclude, must you not, that the poor man has one time and the priest has another time. — Draw indeed that conclusion!

Which of them is later? — It is reasonable to conclude that the 'poor man' is later. For if you say that the 'poor man' is earlier, R. Hanina would be saying the same thing as R. Eliezer.[12] Hence you must conclude that the poor man is later, must you not? — Draw indeed that conclusion.

The Master said:[13] 'R. Judah said to him: When the priests take their ritual bath it is still daytime!' The objection of R. Judah to R. Meir seems well founded? — R. Meir may reply as follows: Do you think that I am referring to the twilight [as defined] by you?[14] I am referring to the twilight [as defined] by R. Jose. For R. Jose says: The twilight is like the twinkling of an eye. This[15] enters and that[16] departs — and one cannot exactly fix it.[17]

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(1) Through his sin-offering.

(2) The verb being in the future.

(3) Which may be taken as a past tense, the waw not being conversive.

(4) In the Palestinian schools.

(5) Who cannot afford an artificial light.

(6) That the day ends with the appearance of the stars.

(7) Neh. IV, 15.

(8) Ibid. 16.

(9) The first verse seems to afford ample proof.

(10) I.e., the time the 'poor man' mentioned in the first Baraitha comes home to take his evening meal is identical with that at which people generally come to eat their meals on Sabbath eve.

(11) And not even twilight, v. Shab. 35a.

(12) Tosef. points out that the ground for this statement is not clear.

(13) In the Baraitha just quoted.

(14) According to which definition it lasts as long as it takes to walk half a mil, v. Shab. 34b.

(15) The evening.

(16) The day.

(17) And consequently the priests may bathe at twilight as defined by R. Jose since it is still day, and one may also read at that time the Shema' since it is practically night.

Talmud - Mas. Berachoth 3a

There is a contradiction between R. Meir [of one Baraitha][1] and R. Meir [of the last Baraitha]?[2] — Yes, two Tannaim transmit different versions of R. Meir's opinion. There is a contradiction between R. Eliezer [of the last Baraitha][3] and R. Eliezer [of the Mishnah]?[4] — Yes, two Tannaim[5] transmit two different versions of R. Eliezer's opinion. If you wish I can say: The first clause of the Mishnah[6] is not R. Eliezer's.[7]

UNTIL THE END OF THE FIRST WATCH. What opinion does R. Eliezer hold? If he holds that the night has three watches, let him say: Till four hours [in the night]. And if he holds that the night has four watches, let him say: Till three hours? — He holds indeed, that the night has three watches, but he wants to teach us that there are watches in heaven[8] as well as on earth. For it has been taught: R. Eliezer says: The night has three watches, and at each watch the Holy One, blessed be He, sits and roars like a lion. For it is written: The Lord does roar from on high, and raise His voice from His holy habitation; 'roaring He doth roar'[9] because of his fold. And the sign of the thing is:[10] In the first watch, the ass brays; in the second, the dogs bark; in the third, the child sucks from the breast of his mother, and the woman talks with her husband. What does R. Eliezer understand [by the word watch]? Does he mean the beginning of the watches? The beginning of the first watch needs no sign,